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*Addenda et corrigenda.*—By WASHBURN HOPKINS, Professor in Yale University, New Haven, Conn.

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1. *A Sanskrit parallel to Thucydides' 'automatic' conflagration.*
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1. **A Sanskrit parallel to Thucydides' 'automatic' conflagration.**

IN ii. 77 Thucydides says that fire was produced  $\delta\pi\delta\tau\alpha\dot{\nu}\tau\mu\acute{a}t\alpha\tau$  through the friction of branches rubbed against each other by the wind. In the second volume of his *Vedische Mythologie*, which has just come to hand (p. 151), Hillebrandt quotes Crooke to show that jungle fires originate thus at the present day. But literary allusion to this is not wanting. In the Sakuna Jātaka trees are said to produce fire by rubbing their branches against each other, and in Mbh. xii. 149. 8–9 we read: *babhrāma tasmin vijane . . . tato drumāñām mahatā (C. -ām) pavanena vane tadā udatis̄that sa (C. -ata) saṅgharṣāt sumahān havyavāhanah.*

A curious passage of cosmological content in the same book, 183. 13–14, ascribes fire to the friction of air and water: *vāyuḥ . . . ākāṣṭhānam īśādyā praśāntim nā 'dhigacchati; tasmin vāyv-ambusaṅgharse dīptatejā mahābalah prādur abhūd ūrdhvācikhaḥ krtvā nistimirām nabhaḥ.* This is primaeval fire, which dispels the original darkness of the firmament, and is caused by wind arising and fretting the water. This fire then falls as a solid mass and becomes the earth: *so 'gnir mārutasamīyogād ghānatvam upapadyate; tasyā 'kāṣāñ nipatitah snehas tishthati yo 'parah, sa saṅghātavam āpanno bhūmitvam anugacchati* (ib. 15–16).

In Mbh. vii. 20. 38 fire is kindled even by the friction of tusks in battle: *dantasaṅghātasaṅgharṣāt sadhūmo 'gnir gjāyata!*

I would suggest that this phenomenon of 'automatic' fire may be alluded to as early as the Atharva Veda, where, xii. 1. 51, it is said that as "the wind speeds . . . causing the trees to move and the wind blows back and forth, flame breaks out [blows] after it":

*váto mātaricvē 'yate . . . cyāváyañc ca vrksán,  
vátasya pravátm upavátm ánu vaty arcíh.*

Compare R.V. viii. 43. 8 : *arcíṣā jañjanābhávan agnir váneṣu rocate*. In the Atharvan passage the *arcís* may of course be lightning, but it should be noticed that the phenomenon is said to occur not in the air, but apparently on the face of the earth, *yásyám*.

## 2. Lexicographical notes.

The asterisk prefixed to words indicates that earlier (epic) references are given than those found in PW. or pw.; or that the words are not found there in the form shown here, e. g., *adhikatā, tisya*; or that they are there found starred or not found at all, e. g. *meṣāṇḍa, prātyavāyika*. Unstarred words have some interest, as explained in each case. R. indicates the Bombay edition; B., Gorresio.

- \***aṭṭahāsa**, add  $^{\circ}\text{ān vimuñcantah}$ , R. vii. 6. 55; earliest case.
- \***aṇḍa** in the sense of *viphalaç ca kṛto deva meṣāṇḍo 'bhūḥ suregvara*, R. B. vii. 38. 29. See *meṣāṇḍa* in PW.<sup>1</sup>
- \***adhikatā** ( $=^{\circ}\text{tva}$ ), *sthāna* $^{\circ}$ , 'superior position,' R. vii. 30. 25.
- apsarā**, add R. vii. 56. 13 (= B. 58. 12  $^{\circ}\text{āh}$ ): *Urvaṣi paramāpsarā* (sic).
- abhayañkara**, add to R. iv. 22. 30, Mbh. vii. 21. 34 (both epics, between R.V. and P.).
- aha = atha!** Comm. to R. ii. 54. 37: *carvarīm adya tavā 'grame uṣitāḥ smo 'ha vasatim anujānātu no bhavān.*
- ahatavāsas** also occurs in R. ii. 91. 64, *sarve cā 'hatavāsasaḥ.*
- ākulāvartā** (**Sarayū**), add to *Tamasā* (v. s. *ākula*), R. vii. 110. 2.
- āvalī**, short in R. vi. 69. 36–37, but long in the same verse B. 49. 22–28.
- kathā**, in *svasvanāmakathām (uktvā)*, R. vi. 42. 44.
- \***kṛtaghnaghna**;  $^{\circ}\text{āya devāya namah}$ , R. vi. 105. 20.
- \***gāṇe** ( $= ganayāmi$ ); *mānuṣān na gāṇe*, R. vii. 16. 42.
- gam + samadhi** as study; add (to reference from Manu) Mbh. xviii. 5. 67.
- \***cara**, PW. 2. e), starred in pw.; *carabudhāv iva*, Mars and Mercury, R. B. v. 5. 23; usually as in B. iv. 12. 25, *budhāṅgāra-kāu*, or *aṅgārakabudhāu*.

<sup>1</sup> Starred in pw.

\*cikīśutva, *striyāḥ priya*<sup>o</sup>, R. B. ii. 113. 6.  
*jayāvaha*, 'victory-bringing,' rare; add *ādityahṛdayam* . . .  
*jayāvaham*, R. vi. 105. 4 (not in B.).

\*tiṣya, as masc.= *kali* (starred in pw.); *tadā tiṣyah pravartate*, R. vi. 35. 14 (B. *tretā*).

\*tvara, *tvarāt* = *tvarayā*; add to reference from "nur Bhāg. P." (pw.), R. vi. 78. 6.

*duratikrama*, add, to *kāla* in PW., *kālo hi °ah*, R. iii. 73. 26; of *dāiva*, ib. vii. 50. 4 and 18.

*dviguṇikṛta*. There are references enough to later literature, but the word also occurs in one epic phrase, *dviguṇikṛtavikramah*, Mbh. vii. 19. 9 and R. B. vi. 82. 179 (not in C).<sup>1</sup>

*nārāyaṇālaya*, R. vii. 6. 31. Add to other gods mentioned in PW., s. *ālaya*. This combination unique?

*nāigama* (in further illustration), Vedic : *japan vāi nāigamān mantrān*, R. vii. 34. 18; 'trader,' *tam ṛtvijo nāigumayūthavallabhāḥ* (*pratuṣṭuvuḥ*), R. ii. 106. 35 (representatives of the three Aryan castes);<sup>2</sup> not in B.

\*parikha, sic, R. vi. 42. 16. The Commentator says (of course) *pūinstvam āṛsam*.

*pūnyabhāj*, add (in pw.) R. vii. 17. 6: *yena saṁbhujyase bhūru sa narah pūnyabhāg bhuvi*.

*pratikriyā* in R. vii. 17. 4: *na hi yuktā tavāi* (a pretty girl) 'tasya rūpasyāi 'vām pratikriyā. The Commentator says *idam ācaranam* as if *na yuktām tapasi sthātum*, which follows. But the sense is rather, "you ought not to injure your good looks by asceticism," PW. 2).

\*prātyavāyika, R. vi. 64. 8, sic, but *prāty*<sup>o</sup>, B. 43. 8 (*phalam*).

\*mahākūpa. I find only lexicographic citation for this word, which occurs (first) in R. v. 47. 20 (*ivā 'vṛtas trṇāibh*).

*māhāprasthānika* (*m̄ vidhim*), sic, R. vii. 109. 3 = *māhā-prasthānikīm vidhim*, B. 114. 3.

*muhūrtakam*, add, to reference in Mbh., R. B. vii. 13. 15 (not in C). One of several cases of Mbh. R. B. versus C.

<sup>1</sup> Apropos of epic phraseology, I may mention that my collection of epic phrases identical in Mbh. and R. now numbers over two hundred, besides those already published in *Amer. Journal of Philology*, xix. 188.

<sup>2</sup> The latter quotation is given in PW. s. v. *vallabha* as 'liebling.' The Commentator defines the compound *yūthavallabhāḥ* as *rāṇamukhyāḥ*, and I think he is right, *vallabha* having the meaning of pw. 1) b) (starred). The high priests, the leaders of the guilds, and the generals are meant.

mūla = samīpa, add R. v. 28. 17: *ubdaddhya venyudgrath-anena gīghram, aham gamisyāmi yamasya mūlam.* Usually sādanam or kṣaya in this connection. The unimportant form *venyudgrathana* =<sup>o</sup>*grathana* is probably made for the verse. I do not find it in PW.

\*meśāṇḍa, no ref. in PW. pw.; see anda above.

rājamātra. Worth citing for the phrase retained in epic is R. vii. 31. 3: *rājā vā rājamātro vā.* Comm.: *rājā* = *kṣatriyah*, *rājamātraḥ* = *aksatriyah kevalaprabhuḥ*. PW., s. v. “Jeder der auf den Namen *rājā* Anspruch hat,” or (under *mātra*) “jeder der *rājan* heisst, ein *kṣatriya* überhaupt” (explaining the same old phrase).<sup>1</sup> The word *rājan* is often used in the epic for *kṣatriya* (as caste-man) = *rājanya*.

\*cūdraghātin, epithet of Rāma (not registered), R. vii. 76. 27 (not in B): *surā hi kathayanti tvām āgataṁ cūdraghātinam.* Compare *cūdraghnā*.

\*śadardhanayanah (*śrimān mahādevo vrśadhvajah*), R. vi. 117. (119). 3; the same with (B.) *sa ca trinayanah*. Not registered.

saptadvīpasamudrā pr̄thivī, R. vii. 37. pr. 1. 56 may be added to citations under *saptadvīpa*.

samatā. To illustrate with one more example what is already well illustrated in PW.: R. vii. 59. pr. 3. 20: *catrāu mitre ca te dṛṣṭih samatām yāti Rāghava*; 21, *yasya ruṣyasi vāi Rāma tasya mr̄tyur vidhāvati, gīyase tena vāi Rāma Yama ity abhivi-kramah.* But *vidhāv* is used here in rather an odd way, perhaps an *apapāṭha* for *hi dhāvati*, as in B. 64. 21. Note Rāma as Yāma.

\*Saṁvṛta, name of a hell in R. vii. 53. 6: *pāurakāryāṇi yo rājā na karoti dine dine | saṁvṛte narake ghore patito nā tra samāçayah.* B. has *sa mrto .. pacyate*. The Commentator recognizes the word *saṁvṛta*, and explains it as ‘stifling,’ *vāyusparçahina*. Perhaps the pādas are taken as one euphonic whole and *saṁvṛte* stands for *asaṁvṛte*, the hell of Manu iv. 81: *so ‘saṁvṛtam nāma tamah .. sajjati*, which is supported by Vas. xviii. 15: *so ‘saṁvṛtam tamo ghoram .. prapadyate*. On the other hand the *saṁvṛtam loka* of Kāuś. Up. i. 1 may be compared.<sup>2</sup>

<sup>1</sup> In pw. the second definition is, “ein Mann fürstlichen Ansehens.”

<sup>2</sup> Here one might fancy that the king was anxious to know whether the priest was going to sacrifice in such a way as to send the king to hell; but probably in that case no special hell would be mentioned.

**sulohita**, R. vi. 41. 18, to be inserted between citations from Upaniṣad and Purāṇa.

**hiranya**, 'silver,' Comm. to R. i. 74. 5 ; ii. 76. 15 ; vii. 91. 21. The last passage reads : *suvarṇakotyo bahulā hiranyasya cato 'ttarāḥ* (in 94. 20 the antithesis is 'gold and wealth,' *dravya*). On all these passages the Commentator remarks that *hiranya* is *rajata* (i. e. *rajatam hiranyam*) in distinction from *suvarṇa*, gold. The meaning is most pronounced in the last quotation, which may be added to the first two already given in PW. 1) a).

Slight as is the gain in thus enumerating here and there an additional passage or an occasional newly-found word, I think it is a real gain from two points of view, and I take this opportunity to specify them. In view of the monumental work of our great lexicographer, it would seem like casting a useless pebble on a full beach to add even much more, and I may say once for all that the minute study of the great thesaurus of Böhtlingk (PW. and pw.) required by the contribution of even one new word or reference only accentuates one's admiration for the marvelous completeness of the collection and the indefatigable thoroughness with which it has been made. It seems impossible that any one should be able to register thus fully the minutiae of so enormous a literature.

But the gain in adding a mite is two-fold. In the first place it brings out more clearly the reliability of the native scholars, whose words have at times necessarily been incorporated without citation. It is also a pleasure to remove the half-incredulous star which blots *mēṣāṇḍa* and such words, accepted only on authority and without literary evidence. Secondly, it is agreeable to one's historical sense to uncover any links between the old and new and show that a connection really existed; to know that *abhyāyinkara*, for instance, is found between R. V. and Purāṇa, and then to establish its epic currency by showing that the Mahābhārata as well as the Rāmāyaṇa has the word. To me any such laying-in of the historical picture is its own reward, however faint the mark made. At the same time it is proper to acknowledge one's own fallibility. In my last list, vol. xx. 1, p. 19, I was in error in citing *vārtānukarṣaka* as a compound not in the Lexicon.

I subjoin some manoeuvres of wrestlers, R. vi. 40. 23 sq. (not in B.). They are described in 18: *ālin̄gya bāhuyoktrāih samyojāyām āsatur āhave*. They then begin their tricks:

*mandalāni vicitrāni sthānāni vividhāni ca  
gomutrakāni citrāni gatapratyāgatāni ca.*

These are found in the Mahābhārata.<sup>1</sup> It seems to make little difference whether the tricky opponents are on foot or in a chariot; the terms of the art remain about the same. The next verses give some new terms; some of them of obvious meaning, none of much importance, except as showing a technique rather more advanced than that described in the other epic.

*tiraçcīnagatāny eva tathā vakragatāni ca  
parimokṣam prahārāñām varjanām paridhāvanam  
abhidravānam\* āplāvam\*<sup>2</sup> avasthānam savigrahām  
parāvṛttam\*<sup>3</sup> apāvṛttam\*<sup>4</sup> apadrutam\*<sup>5</sup> avaplutam  
upanyastam\* apanyastam\* yuddhamārgaviçāradāu  
tāu viceratur anyonyam.*

### 3. Grammatical notes.

1. *Patinā*, ‘husband,’ Mbh. iii. 69. 41; so R. vii. 49. 17 (*apāpā*, *patinā tyaktā*).
2. *Brahmañā lokakartrṇā* (*bhagavatā*), R. vii. 37. pr. 1. 10.
3. *Te* for *tvām!* R. vii. 49. 10: *apāpāñ vedmi*, *Sīte*, *te* (B. *tvām*). Compare Pischel, ZDMG. xxxv. 715.
4. *Yāntī* is common enough to need no special mention, R. vii. 26. 47, etc.

<sup>1</sup> Compare my *Ruling Caste*, p. 353, note.

<sup>2</sup> Compare *āpluta* in military sense. The word *āplāva* is starred in pw. It is defined here by the Commentator as ‘sneaking slowly up to the opponent.’ The preceding word is cited (in pw.) from later literature.

<sup>3</sup> This word is also starred in pw. but defined as ‘das Sichwälzen,’ which doubtless describes *parāvṛttam* well enough, the Commentator here saying *parāñmukhagamanam*.

<sup>4</sup> This word is also starred in pw., but defined as ‘das Sichwälzen eines Pferdes,’ here obviously unsuitable. The Commentator explains it as ‘creeping up from the side.’

<sup>5</sup> This and the following, except *avapluta*, which is here defined as trying to seize the opponent’s foot, are not found in the lexicons. Like the preceding they are termini technici expressing special manoeuvres which, in so far as they are not of self-evident meaning, are explained by the Commentator probably in a very arbitrary manner. The combination *apani + as* is noteworthy. According to the Commentator it expresses here an extension of the arm to seize the opponent’s arm.

5. A case of *mā* with future imperative occurs in R. B. vii. 38. 113 : *mā vināçam̄ gamisyadhvam*, where C., 35. 63, has the first person, *gaminsyāma* (sic).

6. *Anv-ajāgrat* = *ajāgarīt*, R. ii. 50. 50.

7. *Vinā* with precedent ablative : *bhartus tasmād aham vinā*, R. vii. 24. 14 (*mayā vinā*, 13).

8. Locative : *asyām evā 'param vākyām kathāyām upacakrame*, R. vii. 80. 1.

9. Double abstract : *sattvatā*, R. vii. 22. 10 (*laghu°*).

10. Inverted bahuvrīhi : *dṛṣṭvā dandotyataṁ Yamam*, R. vii. 22. 36. Compare *udite vimale candre, tulyaparvatavarcasī*, ib. 26. 2, "the moon rose glorious as (*tulya*) Kālāsa."

11. Example of late epic syntax, *Uttarakānda* (vii. 23. pr. 5. 39) : *nṛtyantyah paçyate tāns tu*, nom. for acc., fem. for masc., middle for active.

#### 4. Archaeological notes.

On page 36 of my *Notes from India* in the last volume of this Journal (vol. xix. Second Half) I have raised the question whether we can trust the archaeological data of sculptures; whether the north *torana* at Sānchi reproduces a conventionalized headstall, which obtains, as I showed from still later sculptures, after the bit is in actual use. In connection with this matter Professor Burgess has recently sent me photographs of horses wearing bits (and showing perfectly the twofold, in distinction from the three-fold, headstall, spoken of *loc. cit.* p. 30), as represented at Bhāja, presumably c. 200, B. C. Either Sānchi precedes this date, as here the north *torana* has no bitted horses, or conserves older forms, as do other sculptures and even wall-paintings, which have been repudiated by the artists of the other *toranas*.

Professor Burgess informs me that on p. 39 of the article referred to, when speaking of "bands around the thighs" of the veiled Jain at Bādāmi, I should have said "snakes coiling round his legs." The misquotation was due to lack of proper references when the note was made, on the spot, and not verified afterwards. The incidental statement that in this same cave a Buddha is represented is kindly criticized by the same correspondent, who says, "I am not aware that a figure of Buddha has ever been found in a Jain cave or vice versa."

On page 163 of my *Ruling Caste*, note, I have instanced, from the older epic, rules of safe-conduct in the case of the ambassador.

At the same time I remarked, “There is evidence that his rights were not always maintained.” This is putting it mildly from the point of view of the didactic Rāmāyaṇa, which advocates a looser morality in this regard, and says that, although killing an ambassador is not permissible, yet if he speak unpleasantly he may be disfigured, beaten with a whip, shorn, or branded. This is in fact the law, but the practice may perhaps have extended to death, for in the epic scene the king desires this and cites the rule, “no sin in slaying sinners”, the sinner here being one that bears an unpleasant, *apriya*, message. “No, no,” says the pious adviser, *na dūtavadhyāṁ pravadanti santah*; “but the permitted punishments, *dṛṣṭā bahavo dandāḥ*, you may inflict on an ambassador are *vāirūpyam aṅgesu kaçābhīghāto māṇḍyam tathā lakṣanasannipātaḥ*, *etān hi dūte pravadanti dāṇḍān vadhas tu dūtasya na nah āruto ‘sti*, R. v. 52. 11, 14–15; or as B. has it: *evamvidhān arhati rūkṣavādī dāṇḍeṣu dūtasya vadho na dṛṣṭaḥ* (48. 6).” In C. it is a question of the ambassador being *persona non grata*:

C. 19: *sādhur vā yadi vā ’sādhuh parāir esa samarpitah  
bruvan parārthaṁ paravān na dūto vadham arhati.*

In B. it is question of the nature of the speech:

B. 10: *sādhū vā yadi vā ’sādhū parāir vacanam arpītam  
bruvan parārthaṁ dharmajño na vadham prāptum  
arhati.*

To take up another point touched upon in the *Ruling Caste*, the commentator to the Rāmāyaṇa gives *sādin* as synonymous with *sārathi*, and explains *mahāratha* in R. vi. 71. 19 as driven by four charioteers (or as containing this number), the descriptive epithet in the text being *catuḥsādisamāyuktah*. This is worth mentioning, but I do not believe it. The same commentator, on R. vi. 69. 27, explains the troublesome word *anukarṣa* (*Ruling Caste*, p. 242; *Notes from India*, p. 35) as a piece of wood fastened over the axle to hold the pole, the most probable explanation yet given, as this block is always dragged with the car, and gets separated from it easily.